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the Mozarabic or Gothic liturgy) and to adopt that of Rome.

In the pontificate, however, of Pope Hildebrand a favourable opportunity arose, which the watchful and energetic Gregory VII. did not fail to avail himself of to bring about the long desired object in the kingdom of Castile; and there are some incidents in the struggle which are so amusingly illustrative of the state of society in mediæval times, that we cannot refrain from giving our readers some of the fruits of our own reading on the subject.

Alphonso VI., after a successful struggle with his brother Sancho, who was assassinated at Zamora in 1072, succeeded to the thrones of Castile and Leon. Saragossa, Toledo, and Seville, which up to that period had been in the hands of the Moors, were subjected to his sway; and Alphonso had not only appointed Bernard, a French monk of the celebrated monastery of Cluny, Archbishop of Toledo, but had himself married a French princess, Constance, daughter of Guido, Count-Duke of Aquitaine. Constance was warmly attached to the Roman form of liturgy, which was already in use in Aquitaine, and, with the aid of her fellow-countryman, the new Archbishop of Toledo, formed the design of carrying out Pope Gregory's wishes touching the substitution of the Roman Missal for that so long cherished by the Christians of Spain, and known, as we have said, as the Mozarabic or Gothic Liturgy.

The learned writer of an elaborate work on the Ancient Liturgies, *Cardinal Bona*, informs us<sup>b</sup> that this ritual got the title of *Mozarabic* in the times of the Gothic kings, when the *Arabians* occupied nearly all Spain, from whom the Christians there got the name of *Mixt-Arabes*, which was corrupted into *Most-arabes* or *Mozarabes*. Be this as it may, however, it is certain that the Spaniards were warmly attached to their ancient form of worship, and were most reluctant to have any innovation introduced into matters which they held so sacred, even when urged by all the powers of the King of Castile and his spiritual master the Pope.

It was the age of chivalry, when the most renowned of Spanish heroes, Rodrigo, or Ruy Diaz de Bivar, better known as the *Cid* (a Moorish title given him by the conquered Moors), was in the habit of fighting the battles of his country, not merely in ordinary war, but in *judicial duels* with the champions of neighbouring states respecting disputed districts and the like.<sup>c</sup> His feats have been celebrated in prose and verse, in history and romance, and many are the curious incidents we might mention respecting this hero of chivalry, from the day when Alphonso was crowned, and the *Cid*, at the head and in the name of the nobles, exacted from the new King a solemn and public oath that he had not participated in the treacherous murder of his brother, until the day when his widow, Donna Ximena, a lady, like the *Cid* himself, of royal descent, evacuated the city of Valencia with the dead body of her husband placed erect upon his war-horse, as though still alive and able to strike terror into his Moorish enemies. We know not whether this renowned hero took any part in the affair we are about to mention; but history, at least, records that Queen Constance, and her friend the Archbishop of Toledo, backed even by the power of the King of Castile, and fortified by the letters of Pope Gregory himself, dated 20th March, 1074,<sup>d</sup> were unable to prevail on the sturdy nobles and people of Castile to give up their ancient Mozarabic form and substitute that of the Roman Missal.

The contest ran high for nearly 20 years; at last it was solemnly agreed on by the contending parties that the dispute should be settled, not by the Pope, as the acknowledged Vicar of Christ upon earth, or by a Council, provincial or general, but by *judicial duel*, according to the most approved forms of Christian chivalry. Two champions were selected, and time and place appointed for the decision of the deadly strife. The two knights, armed from head to foot in coats of mail, entered the lists for the deadly encounter, which was to prove, in the presence of a vast assembly, whether the Roman or Mozarabic form was most acceptable to the "God of battles." The Mozarabic champion's name is recorded: it was *Don Ruez de Matanza*; and Don Ruez was victor, and left his adversary on the field of battle in the agonies of death, amid the plaudits of his countrymen, the devoted adherents of the Mozarabic rite. The name of the hapless champion of Rome has perished with him. Not so, however, the memory of the strife. For *Constance* was steady, and not easily put down. The judicial duel had indeed failed, or given a triumph to her opponents, but there was another still more infallible test of truth in those palmy days of mediæval Christianity. It was the infallible *ordeal of fire*, not, indeed, as was afterwards resorted

to by trying which of two rival theologians were best able to stand that test in person,<sup>e</sup> either voluntarily or by compulsion,<sup>f</sup> but by casting the rival books into the flames, in the faithful expectation that 'God would preserve that most acceptable to Himself. Historians differ somewhat as to the actual result; some are so faithless as to believe that both were reduced to ashes on the spot; others, more faithful, if not more faithworthy, including Roderick, a successor of the Archbishop of Toledo, who lived a century or two afterwards,<sup>g</sup> records that the Roman missal alone was consumed, while the Mozarabic remained unscorched by the flames!! while a third asserts that while the triumph of the Gothic liturgy appeared complete, it was discovered that the ashes of the Roman missal had curled to the top of the flames, and leaped out of them!! which again turned the scales in its favour, or at least left the victory doubtful.<sup>h</sup> As the clergy always presided at these trials, and they were only performed in the churches or other consecrated ground,<sup>i</sup> it is not improbable that some such pretended miracle was got up by the friends of the popular side, but so little did this double triumph, if it was complete, avail the victorious ritual, that the conflict still raged with unabated violence, and Alphonso was obliged, either to preserve a show of impartiality, or to appease a strife which threatened the public peace of his kingdom, to allow each party to use the missal they preferred. The historian Mariana<sup>k</sup> tells us that the Mozarabic ritual was still permitted, and long preserved in the Catholic and ancient Churches, while the Roman missal was enforced in all the new Churches.<sup>l</sup>

We ask our readers to pause a moment to reflect whether such scenes as we have described could have occurred even in the darkest ages, if Christendom, as *even then* agreed that the Pope was the living judge of all controversies, and the acknowledged vicegerent of God upon earth?

What were these ordeals of fire and judicial combat, but forms of divination derived from our Pagan ancestors? The *fire ordeal* and *water ordeal* were well known in heathen times, and even to the ancient Greeks; for in the *Antigone* of Sophocles a person suspected by Creon of misdeemeanour declares himself ready to "handle hot iron and to walk over fire" to prove his innocence, which the commentators tell us was then a very usual purgation. Grotius gives us many instances of *water ordeal* in Bithynia, Sardinia, and other places, and there is said still to be a peculiar species of *water ordeal* among the Indians of Malabar, where a person accused of any great crime is obliged to swim across a river abounding with crocodiles—a test at least less cruel than that used by our own ancestors to discover *witches*, by casting them into a pool of water, and *drowning* them to prove their *innocence*. Spelman, in his *Glossary*, tells us (435) that so late as King John's time in England grants were made to the Bishops and clergy to use the "*judicium ferri, aquæ et ignis*," i.e., trial by single combat—water and fire; and surely such appeals to Heaven to suspend the powers of nature by an immediate interposition to save the innocent, however superstitious or impious, were still more excusable, than to refer such a question as that of the two Missals—in other words, as to the most acceptable mode of offering public worship to Almighty God—to such a mode of trial, if it were then really believed in Spain that the Pope was the divinely appointed judge of all such disputes. What was the use of an infallible judge upon earth, if it was not to determine such controversies? and yet, so conscious was Gregory VII., himself the most powerful monarch of his age, that he had no such recognised authority, that he earnestly appeals to the *royal* power of Alphonso of Castile and his brother Sancho, King of Arragon, in A.D. 1074, to order the Roman office to be received into their kingdoms (See Dupin's *Eccles. Hist.*, vol. ii., p. 220), and five years afterwards—in October, 1079—writes again to Alphonso, King of Castile, complimenting him on his good intentions towards the Holy See, and sending him a small golden key, with a piece of St. Peter's chain enclosed in it, as a reward and encouragement, by a Legate, whom he recommends to his special favour (See Labbe and Coss., t. x., p. 229, 230).<sup>m</sup>

When, henceforward, our readers hear of the Pope as the Infallible Judge of all controversies upon earth, we hope they will not forget *Don Ruez de Matanza* and the "*Battle of the Missals*" at Toledo in the eleventh century.

<sup>a</sup> See our article on Savonarola, vol. iv., p. 133.

<sup>b</sup> See article on John Huss, vol. vi., p. 74.

<sup>c</sup> Roderici Tolet, de Rebus Hisp., lib. vi., c. 26, fol. lvi.

<sup>d</sup> According to Archbishop Roderick, it was the Gothic Missal which leaped out of the flames unhurt; making the miracle a still more decisive one!

<sup>e</sup> See Blackstone's Comm., vol. iv., book iv., chapter 27.

<sup>f</sup> Lib. ix., c. 18, p. 394.

<sup>g</sup> The contest began during the pontificate of Alexander II., between the years 1060 and 1068, and though the exertions of Gregory VII. commenced in 1074, the end was not attained till the succeeding century.

There is still a chapel in the great Gothic Cathedral of Toledo, under the unfinished tower, called the Capilla Mozarabe, or Mozarabic Chapel, the *retablo* of which is dated 1508, in which the Mozarabic ritual was re-established by Cardinal Ximenes in 1512, to give the Vatican a hint, it is supposed, that Spain had not altogether forgotten her former spiritual independence. The features of this ritual are its simplicity and earnest tone of devotion, and absence of auricular confession. The prayers and collects are so beautiful that many of them have been adopted into our English Book of Common Prayer. See the Life of Ximenes by Eugenio Roblez. Toledo, 1604.

<sup>h</sup> Our readers probably have not yet forgot the very tolerant tone of the self same Gregory, when writing to the Mahomedan African King Anzir, which we commented on in p. 87, supra.

## TO CORRESPONDENTS.

WE acknowledge the receipt of two letters from our old correspondent, Mr. E. Power—one on the Invocation of Saints, the other on the Invocation of Angels; but think it would be most unreasonable to expect our readers to take up again subjects so long abandoned, and read lengthy criticisms upon articles which, probably, they have long since forgotten. If Mr. Power had been in earnest in the matter, and did not intend to trifle with a serious publication, he surely might have found leisure to reply to an article on the Invocation of Angels published in December, 1857, before December, 1858.

We have to apologise to several respected Protestant correspondents, also, for not specially noticing their communications, several of which possess both interest and merit, though at the present period not suitable to our paper.

## TO SUBSCRIBERS.

WE would respectfully suggest to such of our subscribers as are still in arrear that they would oblige the publisher by voluntarily forwarding the amount due, without putting him to the expense and trouble of special applications, which, where the sums are individually so small, involve a considerable loss of time and money.

Such of our subscribers as have been good enough to forward their subscription for 1859 *in advance*, under the impression that the paper was to be continued, can either have the amount returned to them, or be furnished with the *General Analytical Index* to the whole seven volumes, which is about to be published, at their option.

There are still some back numbers on hands, which can be had to complete sets, at 3d. each, on application, post paid.

If the demand should justify it, it is intended to *re-print* the early volumes, 1 and 2, which are nearly out of print. Any of the other volumes can be now had of Mr. Curry, bound in cloth, at 5s. each.

Any of the readers upon our free list who have preserved their copies during the past year will be supplied with the Supplement to our present number, including the Index, Title-page, &c., on applying, if by letter, post paid, and enclosing a penny stamp to cover the cost of transmission.

*The Catholic Layman* is registered for transmission beyond the United Kingdom.

# The Catholic Layman.

DUBLIN, DECEMBER 17, 1858.

SEVEN years ago we formed the design and undertook the responsibility of conducting a periodical, the paramount object of which was to give a better tone to religious controversy in Ireland.

Our task is now completed, and we are about to bid our readers, reluctantly, farewell.

We hope none of them will think that we either lightly embarked in such an undertaking or that we are lightly laying it down.

We well counted the cost before we began such a responsible work, and think it will be admitted that we did not miscalculate our resources, when we had the hardihood to challenge the whole Roman Catholic Bishops and priesthood of England and Ireland to meet us upon any part of the controversy between the rival Churches of Rome and England—a challenge which (though many times repeated) has never been taken up, though they have so many organs in their hands in which they might have answered or exposed us, if they could.

It will be admitted also, we think, that we have spared no pains in providing our readers, month after month, with such materials for thought as were calculated to meet the necessities of an enquiring age, and that we have ever studied to make our journal readable and intelligible to all,

\* Will any reader of the *Catholic Layman* believe that the deep silence of such organs as the *Dublin Review*, the *Rambler*, the *Tablet*, and a host of others, for seven long years, with respect to our very existence, has arisen from anything but fear, either on the part of their several conductors, or of those superiors under whose control they act, that if they were to measure lances with us they would be worsted in the encounter? It remains to be seen whether, as the lifeless body of the *Cid* alluded to in another column, the same terror may not continue even after our periodical is no more! We verily believe it will. But we shall see.

<sup>b</sup> De Rebus Liturgicis, tom. i., p. 195. Augustæ Taurin. 1747.

<sup>c</sup> "Duelling," says Hallam, in his *Middle Ages*, vol. iii., p. 294, "in the modern sense of the word, exclusive of the casual frays and single combat during war, was unknown before the 16th century. But we find one anecdote which seems to illustrate its derivation from the judicial combat. The Dukes of Lancaster and Brunswick having some differences, agreed to decide them by duel before John, King of France. The lists were prepared with the solemnity of a real trial by battle; but the King interposed to prevent the engagement."—Vilaret, t. ix., p. 74.

<sup>d</sup> See Gregory's Epistles, 63 and 64. Labbe and Coss., tom. x., p. 52-3. Dupin's *Eccles. Hist.* ii. 220.

<sup>e</sup> Hist. Hispanie, Jo. Mariana, Moguntis, 1619. Tom. i., lib. ix., c. 10, p. 162. "Joannes Ruizius ex familia Matancia que ad Floriscam guriurum habitabat."

while we referred those who valued learning, or wished to go more deeply into the matter, to the original sources from which we ourselves derived our knowledge.

Those sources of knowledge are, in truth, inexhaustible, and though we think we have done enough, not only to satisfy any unbiassed and intelligent mind on which side truth lies, but to show those who have leisure and inclination to prosecute such inquiries how their studies may be carried farther with effect, we are quite aware that even were the seven volumes we have now completed to have been swelled out to double the number, we should not even *then* have *exhausted* the arguments and facts which might be adduced to corroborate what we have already written.

Nor are we dissatisfied with the amount of support and encouragement which our paper has met with at the hands of the public. So far from that being the case, had pecuniary remuneration formed any part of our inducement to carry on such a work, we might, by raising our subscription to an amount so trifling that it would not have been felt, have proceeded for many years longer, with every prospect of a liberal reward.

The plan on which we proceeded, however, from the very outset, viz., that of selling the periodical at the very lowest price which could pay for the types, paper, and stamp duty of the copies sold, while we monthly distributed gratuitously a still larger number, precluded the possibility of any the slightest pecuniary remuneration; and we can say at the end of our seven years' labours, what, perhaps, could scarcely be said with truth of any other periodical, that neither we nor our respected publisher have ever paid or received one shilling on account of the literary or theological department of the CATHOLIC LAYMAN from the hour of its first commencement, in the month of January, 1852, to the present time.

Perhaps we owe it to our learned and benevolent colleagues to add, that they are men whom no amount of pecuniary remuneration could have induced to write, as assuredly no amount of pecuniary remuneration would have adequately rewarded some of them, for what they have written in our pages.

And yet they and we have not been without our reward.

Year after year we have seen our labours more extensively and warmly appreciated, not only by all classes of our fellow-countrymen, but even by educated foreigners wherever the English language is understood. Two years ago we announced to the world that our regular circulation had for several years preceding reached the almost unexampled issue of 10,000 copies monthly. During the year 1857 it increased to 12,500 copies, and so far has it been from falling off during the present year, that we have issued, since the 1st January last, no less than 195,000 copies,<sup>b</sup> being an average of 16,250 copies monthly during the whole of 1858.

We have, therefore, not been without our reward, and had our undertaking been in any degree of the character of a mere literary speculation, we should have had in this growing popularity an ample stimulus to persevere in it.

What we designed, however, was not to furnish a work which should supersede others in the controversial field, but to elevate the tone and improve the taste of our contemporaries, by infusing a better and more Christian spirit into such discussions, and to provide satisfactory proof in the way of a practical example, that controversy is not necessarily deprived of interest or power because conducted without asperity and in a spirit of love.

We commenced our periodical under a painful sense of the injury that has been done to the

cause of truth and free inquiry by offences against Christian charity. Truth is great, and will, no doubt, ultimately prevail; but its progress and success will never be rapid but when it is cultivated in a spirit worthy of it; a spirit of benevolence and brotherly kindness; a benevolence which can tolerate a difference of opinion without considering it a crime, and endure a free expression of that difference of opinion without feeling it as an injury or an insult. Truth can accept no homage at the expense of brotherly love; and men in vain delude themselves, if they conceive that in exciting hatred towards their fellow-men they are promoting either the glory of God or the exaltation of truth. Truth, we are deeply persuaded, can never lose by fair argument; and if any success has attended our labours (and we have abundant and most satisfactory reasons to know that it has been great), we attribute it altogether to that fixed resolution, from which we have never swerved for a moment, that whether we should be successful or not in defending our own views, and refuting the opinions of those with whom we differ, we would still persevere in attempting to carry on our investigations in a calm and candid spirit of fair play and kindliness, which we deemed to be not only *possible*, but to be a Christian *duty*.

This was our original design, and it has been so extensively and cordially approved of by all classes who were able to read and think, that we sincerely believe that no considerable section of the Christian world will ever again *tolerate* controversy conducted in any other temper. Should this prove to be the case, and our labours be thought, in any degree, to have assisted towards effecting such a result, our success will have been complete. It was *that* we desired to accomplish, and if we have done nothing more, we have not lived or written in vain.

We have reason to believe, however, that we have done more. We have taught thousands of our fellow-countrymen to *think* on subjects upon which they were before disposed to *act* merely without thought. We have induced them to inquire after truth, where previously they were disposed to take for granted that whatever happened to be presented to them by their ecclesiastical superiors *was* truth. Bold assertions are no longer sufficient. Those who have been accustomed to read our pages require *proofs*, and proofs, too, which will stand the test of thorough sifting and examination; not mere shallow plausibilities, which crumble into nothingness when weighed in the balance or tested in the crucible of free and full inquiry.

Nor have we been disappointed in the result; for though delicacy and a due regard to the private feelings of individuals have prevented us from giving to the world, as our opponents never fail to do, the names and circumstances of those who have changed their religious belief while studying our pages, we have the best reason to know that the number of those who, while they naturally wished to avoid any needless public parade of their opinions, have admitted their obligations to us, as, at least, *one* means of their conversion to the Protestant faith, is neither small nor inconsiderable.

We believe, also, that we have not a little lightened the labours of those who may succeed us in the same field. We have furnished them with a vast body of extracts from the ancient fathers of the primitive Church, which may be depended upon for accuracy, and readily referred to by any one who has access to their works; and we have referred them also to a number of the most learned and eminent writers, both Roman Catholic and Protestant, whose works have been the mine from which our own treasures have been drawn forth, where they were not actually our own, and to be found in the pages of the CATHOLIC LAYMAN alone.

We think we have done something also to show, that to inquire searchingly into truth, it is not necessary to be dull; and that there are many and diversified ways in which even polemical divinity may be rendered acceptable to general readers, if they only be not of that peculiar constitution who prefer *paying* others for *thinking* for them to thinking for themselves, and have neither eyes nor ears for anything which does not approach them through those spiritual masters, to whom they have sold themselves under the delusion that they are safe, if they implicitly trust to the judgment of others, instead of their own. For such as those we, doubtless, have written in vain. Such men are "deaf to the voice of the charmer, charm be never so wisely." The "single combat" even has no charms for them; the "ordeal of fire" is their only test; and we must confess our pages have not been proof against *that* mode of refutation any more than the Roman Missal we have spoken of elsewhere, though we have heard even of some cases where those who commenced by *burning* the CATHOLIC LAYMAN, at the instigation of their priests, have subsequently become its constant readers and earnest admirers, when once they had discovered that the statements made respecting it by those self-constituted guides were practically untrue.

Those priests (we wish we could call them those reverend *champions* of what they believe to be the truth) we shall be ready at any time to meet, if they shall ever have the courage to undertake the defence of their opinions themselves, and not leave it to the chance support of any literary Quixote who may volunteer on their behalf, and whom they can repudiate or claim just as the result may render it expedient. Our position was a very different one; for it has long been known, by the published testimonies of the highest Prelates of our Church, that our labours have been cordially sanctioned and adopted by them from the first, and without their sanction and approval we should never have proceeded for a single year.

Let it be remembered, therefore, by both our friends and our opponents, that though we have not sought for fame by recording our names before the world, we are not unknown adventurers, whose success or failure was a matter of no moment to the Church to which we belong. Nor does it follow, because we at present think that both our readers and ourselves require repose, that they will never hear from us again—the spirit of the CATHOLIC LAYMAN is "not dead, but sleepeth;" and whenever the cause of Christ shall again seem to require it, a touch may recall it into life, or find others still more worthy to supply its place.

For the present all we can undertake further is to supply at as low a price as the nature of the work will allow, and at as early a period in the ensuing year as our other avocations may permit, a carefully digested *Analytical Index* to the whole seven volumes, which will greatly enhance their value as a work for future reference, especially to those who have not ready access to extensive libraries. In addition to which, we further hope that we may be able from time to time to provide our friends with such reprints of either whole volumes or particular essays as circumstances may seem to justify or require. We are neither tired of the work nor without sufficient resources, both literary and pecuniary, to enable us to carry it on; but as the CATHOLIC LAYMAN was never intended as a mere religious newspaper, and must end at *some time* or other, we deliberately think the present opportunity for stopping it a suitable one, and trust our readers will rather applaud us for what we have done than criticize us for not having done more.

Before, however, we say Farewell, we have some debts of gratitude to pay to those who have so long not only encouraged us by their high

<sup>b</sup> Of which 109,000 have been stamped copies, and 86,000 unstamped.

sanction, but supported us by their liberality, in carrying out a project which has cost several thousands of pounds, and enabled us to cast broadcast over the country not far from a MILLION of copies of this periodical.

To our venerated and munificent Primate, to his Grace the Archbishop of Dublin, and to other venerated Prelates and members of the United Church in England and Ireland, we owe an especial debt of gratitude for favours of many kinds, which we wish thus publicly to record, though such persons are of a class to whom it would be distasteful were we to say how much we owe to them. To not a few of the leading minds in our time-honoured University we would also acknowledge our deepest obligations; and lastly, to our respected publisher, who has most liberally, during the whole period of our labours, given us the advantage of his great experience and valuable assistance, without accepting at our hands any pecuniary remuneration whatever. If ever there was "a labour of love," it has been the labour of all concerned in the CATHOLIC LAYMAN.

We now draw to a close, and in bidding our unnumbered readers an affectionate farewell, we shall end as we began, with the same strain, which, though in a language unknown to many of them, has headed every number of our work, and which, first heard from the angelic choir who hailed the Saviour's birth above the fields of Bethlehem, has ever formed our object and our guide, "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARDS MEN."

THE writers and publisher of the CATHOLIC LAYMAN have claimed, as a right, a few lines to express their feelings towards their respected Editor, at the close (for the present) of his arduous labours.

They recognize the proof of his indomitable energy in the fact that (besides his ceaseless editorial labours and anxiety) the able articles written by himself exceed in number those of any other contributor.

But they chiefly desire to express their love and admiration for the calm judgment, the Christian temper, and the kindly courtesy which have conducted this journal for seven years, without one shadow of dissension or disagreement among its many contributors.

They are sure that the readers of the CATHOLIC LAYMAN will concur in the same feelings.

If the Roman Catholic Archbishops, Bishops, and Priests of Ireland should even yet come forward, by themselves, or by their organs of the Press, to take up the oft-repeated, but hitherto unanswered, challenge of the CATHOLIC LAYMAN, the same writers will be ready to come forward, under the same Editor, to make good what they have written.

#### WHAT WE HAVE PROVED.

HAVING now brought our labours to a close, at least for the present, it may be useful briefly to recapitulate the various points which we have proved, whilst discussing the great controversy with which we have been so long engaged. And in order to exhibit our results in a more connected and methodical form, we shall first enumerate the principal heads of the entire controversy, arranged in the order of their mutual connection, and, to some extent, of their relative importance.

First of all, then, comes the doctrine of

##### THE CHURCH.

Next, and intimately connected with it, comes the doctrine of

##### THE RULE OF FAITH.

These are the two grand preliminary questions which must be discussed before we enter on the examination of the special points in dispute between the Reformed Churches and the Church of Rome.

##### THE SPECIAL TOPICS OF CONTROVERSY may be all reduced to THREE PRINCIPAL CLASSES.

I. The FIRST CLASS embraces the questions connected with MAN'S STATE BEFORE THE FALL, AND HIS STATE AFTER, AND IN CONSEQUENCE OF IT.

II. The SECOND CLASS includes the various topics connected with man's RESTORATION from the effects of the Fall; and, in general, with his SALVATION, as it is carried on in this present world.

III. The THIRD CLASS comprises the questions relating to Man's condition in a FUTURE STATE.

I. The controverted topics in the First, or Anthropological, Class are

1. Original Righteousness.
2. Original Sin, Free Will, Concupiscence.

II. The Second, or Soteriological, Class includes the following disputed questions:—

1. The nature of Justification.
2. Grace.
3. Works. Merit.
4. The Sacraments in general.
5. The Sacraments severally—viz.,  
Baptism.  
Confirmation.  
{ Eucharist.  
{ Sacrifice of the Mass.  
Penance.  
Extreme Unction.  
Orders.  
Matrimony.

6. The invocation of Saints and Angels.

7. The worship of Images and Relics.

III. The Third, or Eschatological, Class embraces the doctrines of—

1. Purgatory.
2. Indulgences.

Having thus enumerated the main heads of the controversy, we shall now proceed very briefly to state what we have proved respecting each of them.

On the subject of THE CHURCH we have proved—

1. That the Romish theory of the Church, according to which its essence consists in what is external, accidental, and visible, is contrary to Scripture and the reason of the case.

2. That the assumed identity between the Church universal and the Church of Rome not only contradicts our present experience, but is disproved by the unvarying testimony of ecclesiastical history from the earliest times.

3. That the doctrine of the Infallibility of the Church is a mediæval fiction. By the infallibility of the Church it is meant that there exists in the Church, in virtue of its original constitution, a visible, living, perpetual tribunal, whose inherent right and proper function it is to decide with infallible certainty on all questions relating to faith and morals. We have proved that such a divine attribute does not belong even to the universal Church (much less the Church of Rome, which is only part of it), and that it is, in fact, incompatible with the conditions of the Church's existence in her present militant state. We have proved that, even as a theory, Infallibility is defective in two essential points, viz.: It has never been shown how we may be infallibly certain that there is any infallible tribunal or judge; and 2nd, the seat of that Infallibility, supposing it to exist somewhere, has never been certainly determined.

4. That the Romish notion of the Bishop of Rome being, *de jure divino*, the Supreme Head of the Church upon earth, and the Vicar of Christ, is utterly baseless. We have shown that the asserted supremacy of the Pope, *de jure divino*, rests upon three assumptions, not one of which can be established by valid proof, viz.:—1st. That St. Peter was invested by Christ with a primacy of jurisdiction and authority. 2nd. That St. Peter was Bishop of Rome. 3rd. That his prerogatives, supposing them to have existed, were not personal, but transmitted by perpetual succession to all subsequent Bishops of Rome. We have also proved that as the Papal supremacy, *de jure*, cannot be established, so the supremacy, *de facto*, has never been universally conceded, and was not even claimed by the Popes themselves till after the lapse of several centuries. We have shown how strenuously their growing pretensions were resisted by some of the most eminent Churches and distinguished Fathers: and we have explained how the vast influence which the Church of Rome eventually succeeded in attaining in the West may be satisfactorily accounted for.

5. As to Papal Infallibility, we have proved that it is a comparatively modern development of Papal supremacy; that it is a purely Ultramontane doctrine, and has been absolutely denied by Bossuet, and, in general, by all who maintain Gallican opinions.

On the subject of THE RULE OF FAITH, we have proved—

1. That the Romish doctrine of Tradition, as a part of the Rule of Faith, co-ordinate with and independent of Scripture, is opposed to the plain teaching of the Written Word, and to the consentient voice of Christian antiquity.

2. That Holy Scripture contains all things necessary to salvation; and that this was the teaching of the Church during its earlier and purer ages.

3. That the Council of Trent, in canonizing the Apocrypha, placed herself in direct antagonism with the Church of every preceding age, and with the recorded opinions of some of her own most famous doctors.

As regards the STATE OF MAN PRIOR TO THE FALL, we have shown

That the Romish doctrine of "original righteousness" (originalis justitia), viz., a superadded gift, and not a connatural property, is a purely scholastic fiction, invented

in order practically to nullify the effects of the Fall, and to serve as a cover for Pelagian notions of unaided human power and resulting merit.

As regards the STATE OF MAN SUBSEQUENT TO THE FALL, we have shown—

1. That the Romish Doctrine of "original sin," viz., a mere loss or privation of original righteousness, is likewise an invention of the Schoolmen, unsanctioned by Scripture, or by the teaching of the early Church.

2. That when the Church of Rome asserts that the concupiscence which remains after baptism has not the nature of sin, she directly contradicts St. Paul, and adopts the views of the Pelagian heretics.

With respect to the cardinal doctrine of JUSTIFICATION, we have shown—

1. That the Church of Rome, in rejecting the doctrine of justification by faith only, rejects the plain teaching of Holy Scripture, and especially of St. Paul's Epistles.

2. That she confounds two totally distinct processes in the work of man's salvation, viz., his justification in the sight of God, through faith in the atonement of Christ, and his sanctification, by the agency of the Holy Spirit, who gradually purifies and renews his whole nature, soul, and body.

3. That by thus confounding justification and sanctification, she not only impairs the efficacy and obscures the glory of Christ's atonement, but also makes a man's justification depend not on the free mercy of God through Christ, but on the fact that he actually is just, and, therefore, deserves pardon and grace at God's hands.

On the subject of GRACE, we have shown

That the Church of Rome, by adopting the scholastic fictions of "grace of congruity," and "grace of condignity," virtually renounces the faith of the ancient Church, as expounded by St. Augustine and the other great Catholic teachers, and substitutes for it the heretical doctrines of Pelagius.

On the subject of WORKS and MERIT, we have shown

1. That the tendency of the whole teaching of the Church of Rome is to set aside, or throw into the background, the obedience and merits of Christ, and to substitute for them human works and human merit.

2. That her doctrine of "counsels of perfection," "works of supererogation," "treasury of saints' merits," &c., is utterly opposed to the letter and spirit of Holy Scripture; and is, in short, a pure fiction, invented for the purpose of promoting the lucrative delusions connected with Purgatory.

On the subject of the SACRAMENTS IN GENERAL, we have proved—

1. That while the Church of Rome, according to the decree of Trent, lays it down as an essential condition that a Sacrament must have been instituted by Christ Himself, she admits into the number of the Sacraments certain Rites which had plainly no such institution.

2. That in order to include these Rites among the Sacraments, she has unfairly availed herself of the wide and vague sense in which the ancient Fathers used the words Sacramentum and μυστήριον.

3. That the number seven is purely arbitrary; and that according to her own interpretation of the words just mentioned, she ought not to limit the number of Sacraments to seven.

4. That the notion of there being seven proper Sacraments was unknown to the Church for more than a thousand years, having been first broached by Peter Lombard, the Master of the Sentences, about the middle of the 12th century.

5. That the Church of Rome has converted the Sacraments into mere charms or occult physical agencies, by her doctrine that their efficacy depends not on the state of the recipient, but on their own inherent virtue; in scholastic phraseology, that the sacraments produce their effect *ex opere operato*, and not *ex opere operantis*.

6. That the Romish doctrine of Intention is an unscriptural and irrational fiction, invented partly for the purpose of giving consistency to the Romish theory of the Sacraments, and partly with a view to render the laity still more enslaved to the priesthood.

With respect to BAPTISM, it has been shown—

That the Romish notion of its entirely cancelling original sin, and thereby depriving concupiscence of everything sinful, is altogether opposed to the teaching of St. Paul.

In the case of CONFIRMATION, we have proved—

That, according to the Romish definition of a Sacrament, it is no Sacrament, because neither the matter nor the form was appointed by Christ.

With respect to the EUCHARIST, we have proved—

1. That the Romish doctrine of Transubstantiation was unknown to the Church for many ages; that it originated with the Schoolmen, and was not raised to the rank of a Church dogma till the 13th century.

2. That it overthrows the nature of a Sacrament.

3. That it rests upon principles which might be applied to the complete subversion of the evidences of the Christian religion.

4. That the adoration of the elements exposes the Romanist to great danger of idolatry.

5. That the doctrine of the sufficiency of Half-communion is admittedly opposed to our Lord's own institution, and to the universal practice of the Church for more than thirteen centuries.